

FLOWERS

of Wisdom From

The Garden of

Indian Heritage

and Culture

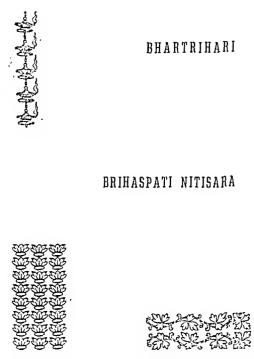
Gathered by C. V. Subramaniam



ASHOKA BHARTRIHARI



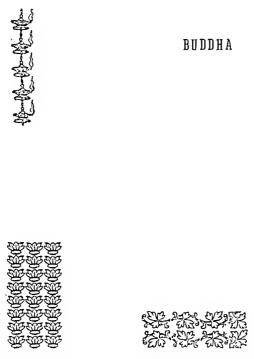


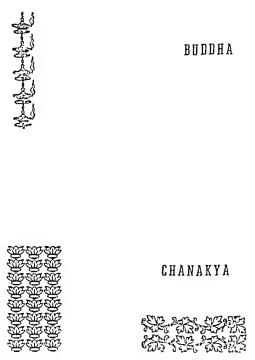


Not to kill any living thing, not to be tempted to steal other people's property, to speak the truth, to distribute in charity according to one's capacity, not to participate in discussions about other people's wives, to curb the flow of greed, to be meek before teachers, to sympathise with all creatures, to have faith in the shastras and to make no distinctions between faith and faith. These are the various paths leading to, everlasting Bliss.

Servants and jewels should be used in proper places. Does ever the crestjewel shine on the feet?

Which man has not become haughty on becoming wealthy? Who has not been visited by mishaps? Who does not become proud on account of women? Who has escaped death? Who has been the permanent friend of Kings? Who has escaped the traps of the wicked?





There is no fire like desire: no monster like hatred; no snare like folly and no torrent like covetousness

When a tree burns, birds cannot live there Even so when passion rules in man, truth cannot find a place in him

If you do not meet your better or equal in your journey, better keep to it all alone There can be no companionship with fools.

Rain breaks through an illthatched house only, so lust penetrates an undeveloped mind

Of all perfumes such as sandalwood, tagara, lotus and jasmine, the perfume of virtue is by far the best

Forgiveness is the strength of the weak and ornament of the strong



KALIDASA







For it is life, the very life of life. In its brief course Lie all the varieties and realities of your existence

Look to this day

The bliss of growth

The glory of action
The splendour of beauty,
For yesterday is but a dream
And tomorrow is only a vision.

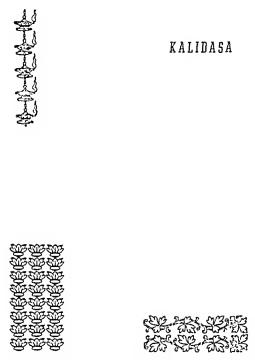
But today well lived makes every yesterday

A dream of bappiness
And every tomorrow a vision of hope.

And every tomorrow a vision of hop Look well, therefore to this day. Such is the salutation to the Dawn.

Listen, then, my daughter. When thou reached thy husband's palace and are admitted into his family, honour thy betters; ever be respectful to those above thee; and, should others share

thy husband's love, never yield thyself a prey to jealously; but ever be a friend,

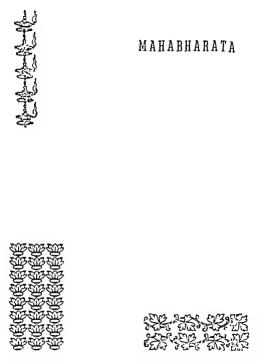


lord treat thee with harshness, thou must never be harsh in return, but patient and submissive. Be to thy menials eourteous, and to nll placed under thee, considerate and kind. Be never self-indulgent, but avoid excess in pleasure; and, when fortune smiles, be not puffed up. Thus to thy husband's

house wilt thou a blessing prove, and

not a curse.

a loving friend, to those who rival thee in his affections. Should thy wedded





MAHABHARATA



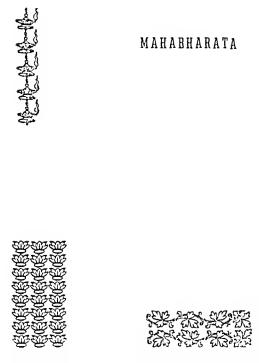


Son, consider that the powerless must never be insulted; let not the eyes of the weak burn you and your kinsmen. If one insulted, beaten or harassed, does not get his saviour, in that kingdom, divine punishment kills the king. Son, remaining in power, don't you live upon the powerless people. The tears that fall from those who weep, being falsely accused, kill the sons and cattle of those who make the false accusation.

When the family is destroyed the righteous ways of the family disappear. With righteousness gone, family life becomes vicious.

Once that is so, the women become corrupt.

When they have fallen from high morality, social confusion follows.

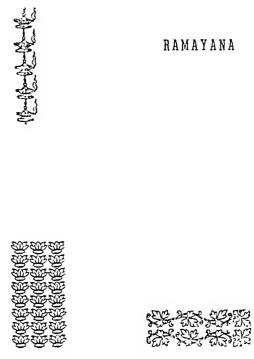


With social order in confusion, those who break up the families, and the families are doomed to wretchedness

By the wickedness of these destroyers of family life the righteous ways of family life and those of the social orders are uprooted

With these uprooted men find themselves in living hell

Truthfulness is of thirteen kinds in the universe, Truth-speaking, equanimity, self-control without doubt, absence of jealousy, forbearance, sense of shame, endurance, freedom from spite, renunciation, meditation, nobility, freedom from the effects of happiness and misery, constant mercifulness, noninjury—these are the thirteen forms of Truthfulness



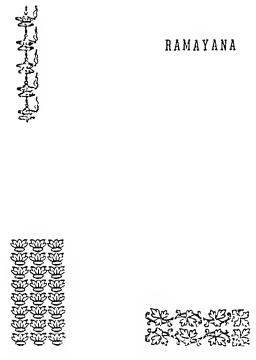
The Aditya-Hridaya

(The Hymn Entitled "The Heart of the Sun".)

(Valmiki's Ramayana, VI, 107, 4-26; imparted by sage Agastya to Rama, the hero of the Epic Ramayana on the eve of the last encounter with Ravana; Rama recites the hymn thrice, engages Ravana and slays him.)

One must recite every day the sacred Aditya-hridaya which destroys all foes, brings success, and embodies imperishable and supreme well-being; which constitutes the auspiciousness of all things auspicious, annihilates all sin, allays anxiety and sorrow, and is the supreme augmenter of longevity.

Adore the Sun rising with all his rays, receiving the obeisance of gods and demons, the shining author of light.



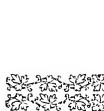
Effulgent source of rays of light, He is indeed the embodiment of all gods; He, in fact, protects with His rays all the gods and demonds and the worlds. He is Himself Brahma, Vishnu, Siva, Skanda, Prajapati, Indra, Kubera, Time, the god of Death, the Moon, the Lord of the Waters, the manes, the Vasus, the Sadhyas, the Asvins, the Maruts, Manu, Wind, Fire, all living beings, like itself, the author of seasons and the creator of light. He who, with His rays consumes, produces, propels; who traverses the skies like a bird, shines like gold, creator of the days and the golden sower of the seed (of the universe). Riding seven green steeds and with a thousand rays, He routs darkness and bestows welfare. He is the shaper of all things and with pervasive rays. He revivifies the moribund universe. He is the primordial creator: cold as well as heat; light and sound: the bearer of fire, shining like a counch-shell, the remover of frost and .

the son of the heavenly mother Aditi. Lord of the skies and shatterer of dark-



RAMAYANA



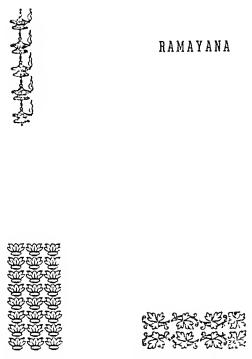


ness, He encompasses the three Vcdas, Rik, Yajus and Saman, cause of the downpur of rains, He is the friend of waters, and He sweeps across the path of the Vindhya mountain. A hot tawny disc, He burns everything and is indeed death, (but) He is also the universal creator, greatly effulgent, loving and the source of all good.

Master of the stars, planets and constellations, O Sun, you are the guardian of the world, you are the giver of light to all luminaries, obeisance to you who appear in twelve forms

Obeisance to the mount of sunrise

in the east, obeisance to that of sunset in the west, obeisance to the Lord of the luminous bodies and the day Obeisance again and again to Him who is success and the success of well-being the Lord on the green steeds, repeated obeisance to the thousandrayed God Obeisance to the formidable, to the stimulator, to the stag that speeds, obeisance to Him who awakens the

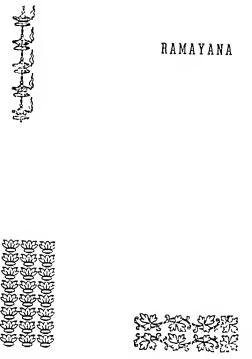


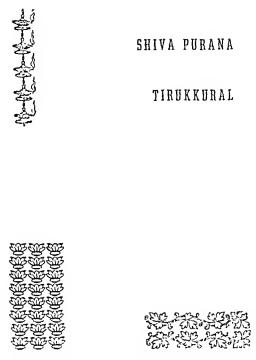
genee takes the form of the various gods, the shining one of terrible form who eonsums everything. Obeisanee to Him, the unlimited, the shining Lord of the luminuous who destroys darkness, frost, enemies, and ungrateful beings Obeisanee to Him who shines like burnt gold, who is the fire that moulds the world, the Sun who strikes at darkness

and is a witness of the universe

lotus and the dead world to life. Obeisanee to the Sun who is the overlord of Brahma, Siva and Vishnu, whose efful-

He is the master who destroys and makes again the world; with His rays, He draws, heals and rains Firmly established (in all), He is awake when other beings are asleep; He is himself the fire-offering and the fruit that its performers obtain. Of he Vedas, saerifices and the fruits thereof, indeed whatever acts there are in the worlds, of all that this Sun is the Lord



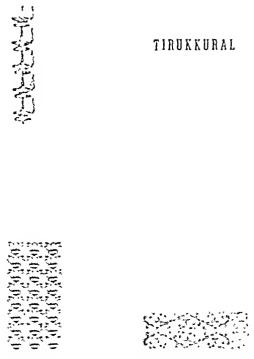


Manners reveal the family; body reveals the food; speech reveals education and eyes reveal kindliness.

Purity of heart springs from desirelessness. He has no grief who has no desires; but sorrow upon sorrow descends on the heart which is a prey to desires. Sorrow seizes the heart that does not shake off its attachments to the world. All the ills of life vanish into nothingness, when our heart is rid of the triple evils of lust, wrath and ignorance

The friendship of men of character is like the young moon which grows as the days pass, but that of fools diminishes with familiarity like the moon after her full phase

Like the beauty of a good book, good men's friendship does not loose its freshness but gives increased pleasure every day.



follow truth. Everything eomes out of truth and there is nothing higher than truth. Gifts, saerifiee, penanee and Vedas are all based on truth. Therefore you must ever follow truth.

All your actions should be directed

God is but truth and all Dharmas

tawards Dharma, prosperity and happiness together and not exclusively. And whatever you do must conform to the laws of Dharma.

Forbearance is an ornament both to

men and women. Forbearance alone is dana, satya, yagna, fame, etc. Indeed the structure of the whole world is based on this edifice.

After cutting down a mange tree

After eutting down a mango tree by an axe, you eannot plant a neem tree in its place and expect to reap the tasty mango-fruit from it, even if you water the neem with milk. Be strong in woe and humble in weal Do not lose balance either in pain or in pleasure Do not befriend one too much nor show unfriendliness to any Both are serious faults and therefore

seek the golden mean

Even when harassed, one must not hit at another's weak spot, nor think or do anything in hate against another; that word of his at which another would shudder, that word which is against heaven, one must not utter.

The pains that their parents endure in giving birth and in the upbringing of offspring cannot be recompensed even in centuries; to them always and to the teacher also, one must always do what is pleasing, in the satisfaction of these, is all penance completed.

Fathers, brothers, husbands and brothers-in-law must honour the bride and deck her in jewels, if they desire welfare; where women are honoured, there the gods delight; where they are not honoured, all acts become fruitless. The house where the daughters-in-law sorrow, falls into ruin soon; where they do not grieve, it always prospers. Where the husband is ever satisfied with the wife and the wife with the husband, in that family, welfare is enduring.

A man must adopt a vocation appropriate to his age, intellect, means, ability in speaking, dress, learning, family and activity, a vocation free from erookedness and dishonesty.

Fitness for receiving a gift is not

Fitness for receiving a gift is not merely by learning, nor even by penance; where, together with these two, there is noble character he indeed is a fit recipient of a gift.

By continuous practice of the Saman chants in the prescribed manner and with concentration of mind, a man attains the Supreme Brahman. The songs entitled Aparanta, Ullopya, Madraka. Prakari, Auvenaka, Sarobindu, Uttara, the songs called Rik, Gatha, Panika, the music compositions associated with Daksha and Brahman, - the praetice of these Is Indeed liberation. He who knows the principles of the playing on the lute, he who is an adept in the subtle semitones, he who understand the rhythms attains the nath to salvation without great exertion.



DHARMA SUTRAS

Apastamba Dharma Sutra Teacher and Learning:

The Teacher is called Acharya be-

eause the student gathers from him the dharmas. Never should (a student) think ill of him a (the teacher). For the teacher gives him a (new) birth in knowledge. And that is the highest birth. Mother and father engender his body only.

The Student:

The student must be gentle, subdued, controlled in senses and shrink-

ing from doing wrong, firm in his fortitude, neither lazy, irascible, nor jealous. He must, in private, bring to the teacher's notice any inadvertent or deliberate transgression of the rules of conduct on the teacher's part. To such a disciplined student, all the meritorious sacrificial and household acts bear fruit in his studentship itself.

After completion of education:

The student must neither inclulge in self-praise nor disparage any other.



DHARMA SUTRAS



anxiety as he would display towards a son, impart learning to the pupil, with the utmost attention and without keeping back anything in the dharmas Except under unavoidable circumstan-

The Teacher must, with the same

ces, the Teacher must not so detain the pupil in his own private work as to hinder the pupil's learning

Divided in his devotion, the student who finds incompetence in his teacher, ceases to be a student. And the teacher

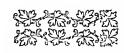
too who fails to impart knowledge

ceases to be a teacher.



GAUTAMA DHARMA SUTRA







GAUTAMA DHARMA SUTRA







Inauspicious matters must be referred to in auspicious words i.e., a bad or shocking piece of news or strong sentiments must be couched in polite language.

A man must protect himself from all dangers. His conduct must be truthful and noble. Always non-violent, gentle but resolute in action, given to habits of self-control and generosity.

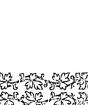
The places suitable for expiatory meditation are hills, rivers, holy lakes and waters, hermitages of sages, cowpens and temple. Continence, speaking truth, ablutions in the morning, noon and evening, remaining in wet clothers, lying on bare ground and fasting are expiatory penances



GAUTAMA DHARMA SUTRA





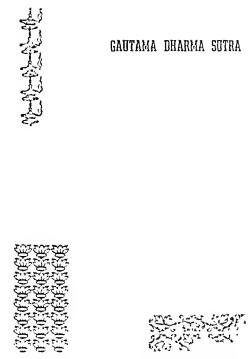


KRIYAPADA The Daily Routine

I shall next speak of the accepted

course of conduct. From observance of accepted conduct, one gains merit, wealth, happiness, and from the same, final liberation. Arising in the last quarter of the night, with a composed mind, casting off sleep ...holding evenly the vital and the downgoing breath, calling up the Sun (in one's heart), and in the lotus opened by the Sun, one should rest the Swan of one's heart. Seeing there with the inner eye, the divine Being, of a thumb's size, comprehending the higher and the lower Brahman and of the form of light, remaining as much as possible in that state in the dawn and praising the Supreme with manifold hvmns.

Sitting without distraction and facing east, one must clean one's teeth with a green twig, cut evenly, with bark and nodes, astringent, bitter or sharp in



taste, from a thorn-tree or one of fragrant smell.....

Before the actual sunrise, at early dawn, a bath in the sea, confluence of sea and river, lake, reservoir and river.....destroys the heinous sins......

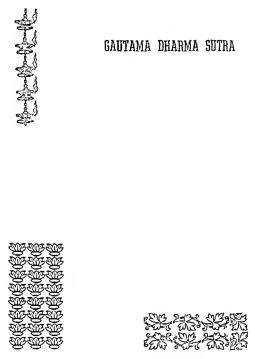
A mental bath is one that is secured by contemplating the all-pervasive Lord of the form of undiminished bliss and knowledge.....By reason of exigencies of physical unfitness, and unsuitability of place and time, all these kinds of baths are of equal efficacy. The mental bath is the highest. The mantra-bath is prescribed when one is undergoing medical treatment, is ill, and when there is local commotion by reason of politics, thieves, etc., (preventing one from going out to a place for a bath).

Where there is no restraint of talk, the ablutions deprive a man of lustre,, the fire in which oblations are offered does not produce prosperity, and while



GAUTAMA DHARMA SUTRA

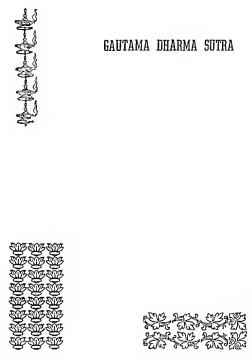




eating, death is hastened; therefore one must observe silence in these three acts (bathing, worship and eating)...

When there is a river, one must not bathe in other waters; Gaya, Ganga, Kurukshetra, ete, are the holy places for special sacred baths; therefore one must remember them and thrice immerse himself in the water. One must not splash the water with his feet nor enter water when he is full of dirt; one must not discharge into water blood, exercta, urine, spit, semen.....

With a steady mind, east-facing, on a seat, one must after washing his feet and palms, worship Sandhya Seated, one must practice the control of breath Without Sandhya-worship, one is nlways impure and unfit for all further rites.....After control of breath and sprinkling of water, one must stand facing the Sun, take water in both palms, smetify it with the recital of Gnyatri mantra, and offer it at the morning and evening twilight by throw-



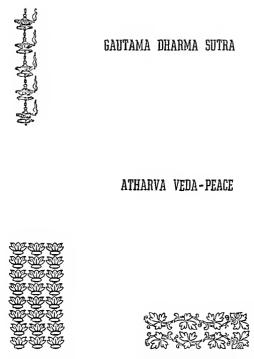
ing it up three times.....One must repeat the Gayatri in meditation, facing east and up to the actual sight of the Sun in the morning; facing west and up to the rise of the starts in the evening; ten repetitions of Gayatri destroy

sins of the moment, a hundred, the sins of the day and night, and a thousand, those of a year.....After this, one must go home.

Then one must do the daily obla-

tions in fire...the different propitiations (yajna) to sacred lore, gods and manes....Then entering the room where the divine images are kept, and with the materials of worship ready, must sit on a clean seat and worship God ...Then one must salute the teachers, elders and those learned in the Vedas...Till noon....must attend to Vedic study....

Then, after the midday worship of the Sun, one must eat....The unknown and annonymous fatigued travellerguest who turns up at the end of the 'Vaisvadeva, is verily a guest that brings



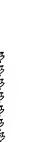
the heaven; and of all gifts, gift of food is the highest..... The act of eating is similar to the propitiation of fire with oblations.

A man must not sleep or give way to acts of lust during daytime.... Till evening, he must engage himself in the study of his school of philosophy. Then one must perform the evening worship of Sandhya.

Peaceful be earth, peaceful ether, peaceful heaven, peaceful water, peaceful herbs, peaceful trees; may All-gods bring me peace; may there be peace through these invocations of peace which appease everything, I render peaceful whatever here is terrible, whatever here is cruel, whatever here is sinful; let it become auspicious; let everything be weal to us.



RIGVEDA-GAYATRI





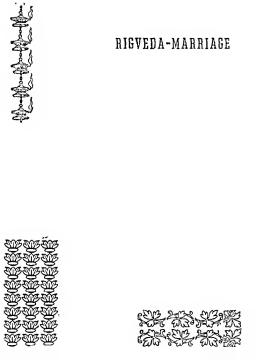
The supreme prayer, described as the Mother of the Vedas: named after its metre which means "the saviour of the singer"; revealed to sage Visvamitra; when imparted to one, it gives one a fresh spiritual birth and thus makes him twice-born (Dvi-ja); constitutes the spiritual power (tejas) that a Brahman gains by reciting and contemplating upon it daily, at the three Junctures (Sandhya) morning, noon and evening. as long as possible. Its dominant position is such that every school of

service, attaching different significances to it, and several Gayatris modelled on it have also come into vogue.]

We meditate upon that adorable effugence of the resplendent vivifier.

Savitar; may he stimulate our intellects.

thought in Hinduism presses it into



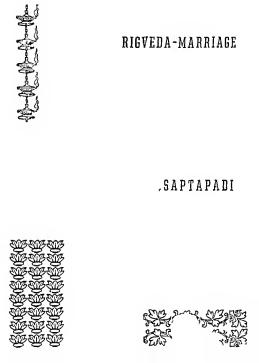
(The bridegroom to the bride): I take hold of your hand for good fortune, so that with me, the husband, you may attain to old age; the divinities Bhaga, Aryaman, Savitar and Pushan gave you to me for conducting domestic life.

(To the Couple): Be here itself, you two; may you not be separated; reach your full years, sporting with sons, grandsons and delighting in your houses

(To the bride): May you flourish,

without fierce looks and without harm to your husband; be kind to animals, of amiable mind and endowed with all splendour; be the mother of heroes, be devoted to gods and the bringer of happiness; be propitious to our men and women and to our eattle.

Bounteous Indra endow this bride with excellent sons and fortune; give her ten sons and make her husband the eleventh.

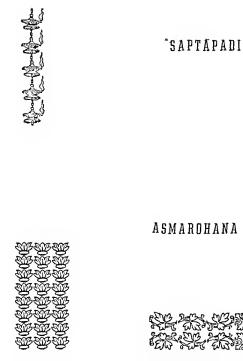


(To the bride): Be thou a queen over thy father-in-law, be thou a queen over thy mother-in-law; be thou a queen over thy sister-in-law, be thou a queen over thy brother-in-law

(To the couple): May all the gods unite your hearts, may the Waters unite your hearts; may Wind unite your hearts; may the Creator unite your hearts; may the fruit-yielding Sarasvati unite your hearts

(Taking seven steps together as symbolic of the joint journey of life. This is the act which completes the Hindu sacrament of marriage (as recognised by modern Hindu Law too) (Addressed by the bridegroom to the bride)

Having taken seven steps with me, become my friend; may we two, who have taken together these seven steps become companions; may I have your



lustre (by each other's association), with mutually amicoble minds, and enjoying together ond take our resolves together; may our minds be united, of the same vows and of same thoughts; I am the Rik (the text), you ore the Somon (the tune): I am the Samon, you are the Rik. I am Heaven, you ore Earth; I am the seed,

you are the bearer; I am the thought, you are the word; I am the Saman, you ore the Rik; you act at one with me, so that we moy be blessed with o son, may attain prosperity and progeny; come

friendship; may I not be separated from your friendship, nor you from mine; with utmost love to each other, goining

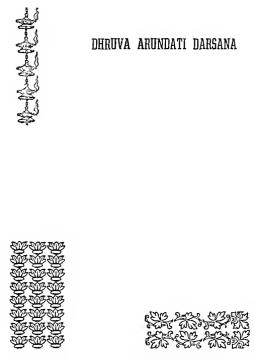
(with me), O lady of pleosing words.

(The plocing of the bride's foot on a piece of stone, symbolic of the stone-like firmness of her devotion.)

a piece of stone, symbolic of the stonelike firmness of her devotion.)

Step on this stone; be you os firm

Step on this stone; be you os firm as the stone; resist the assailants, overcome the aggressors.



[Looking up of the Pole star and the Alcor (in the constellation Great Bear), i.e., Dhruva and Arundhati. The former signifies steadfastness and the latter devotion to her lord, sage Vasishtha (one in the Great Bear). The husband points out the two to the wife with these words 1

- 1 (O Dhruva) You abide 1 n a stable place, you are the source of stability, you are responsible for stable existence you are stable, you are the peg of the constellations, you protect me from assailants
- 2 When the Seven Sages gave Arundhati precedence over the Krittikas (the Pleiades) and made her position secure, the six Krittikas accepted the leadership of Arundhati (the seventh), may this wife of mine flourish as the eighth (of those stars)



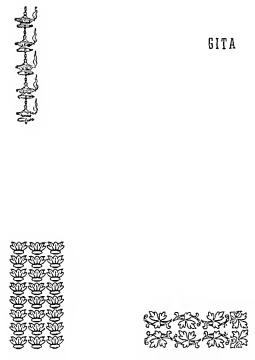
QUINTESSENCE OF GITA





i. No Death for the Self Just as in this body the soul goes through (the states of) boyhood, youth and old age, even so does it pass on to another body; the wise man is not deluded by this. But know as imperishable that by which all this is pervaded, and of this which is imperishable, none ean bring about the destruction. He who takes this Self as the killer and he who takes it as killed, neither knows; it neither kills nor is it killed. It is neither born nor does it ever die; nor, having been once, does it cease to come into being again; unborn, eternal,

liaving been once, does it cease to come into being again; unborn, eternal, permanent and ancient, it is not killed when the body is killed. Even as man casts off old clothes and takes others that are new, even so casting off the worn-out body, the Self assumes one that is fresh. It cannot be cut, burnt, drenched or parched; it is eternal, alipervasive, steadfast and motionless. It is unmanifest, inscrutable and immutable; hence having known this (Self) as such, you must not grieve.

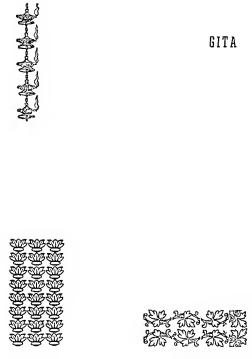


never with its fruits; do not have the fruit as the motive of your action; nor become prone to inaction. Arjuna, establishing yourself in Yoga, do your-acts without attachment, keeping yourself in equanimity in success and failure; equanimity is Yoga. The act done with desire for fruit) is far inferior, O Arjuna, to equanimity; miscrable are those ectunted by desire for rewards. One with

this equanimous mind transcerds both the good and the bad; therefore apply yourself to equanimity; that equanimity constitutes adentiness in action

Your concern lies only with action, ,

II. How Best to do Your Duty

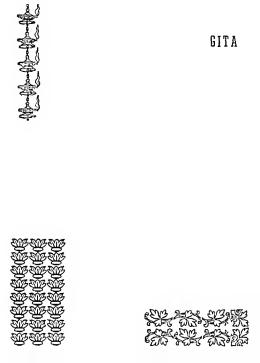


established knowledge. He whose mind is not agitated when he is in misery, is free from craving when he is in happiness, from whom desire, fear and anger are gone, is said to be the sage of established knowledge. Having had manifold experiences pleasant and unpleasant, he who, without attachment anywhere,

neither rejoices nor despises, his knowledge is well established When, like a tortoise that draws in its limbs on all sides, he withdraws his senses from all sense-objects, his knowledge is well established

When man ponders over the objects

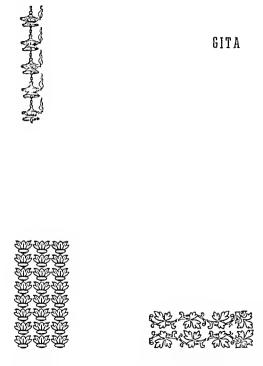
of sense, attachment to them is bred; from attachment is desire born; from desire, anger arises; delusion is bred from anger; confusion of memory from delusion; ruin of intellect from loss of memory, and on the ruin of the intellect he is completely lost But when a man of subjugated mind resorts to sense-objects (such as are inevitable), with his senses rid of likes and dislikes and



under his control, he attains serenity When serenity is achieved, all his sorrows come to an end, to him of serene mind then, knowledge becomes well established No knowledge or contemplation is possible for one devoid of equanimity; for one devoid of contemplation there is no peace Wherefore happiness for the restless one? Therefore, O valorous Arjuna he whose senses have been completely kept away from their objects, his knowledge is well established

When it is night to all others, the man of selfcontrol keeps vigilant; where other beings keep awake, then it is night for the sage of vision

He into whom all desires flow, even as waters into the ocean, which though continuously filled is immovably fixed, such a man attains composure, not he who continues to hanker after desires. He attains composure who, abandoning all desires, goes about without craving and without the sense of "mine and "I".



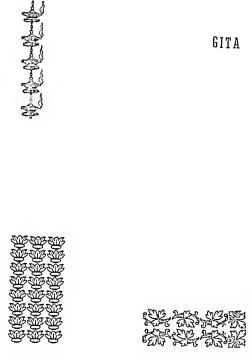
iv. Karma-Yoga (The Path of Acts)
In this world, I expounded to yore,

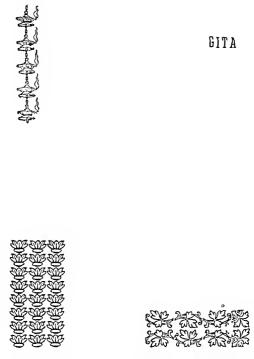
O impeccable Arjuna, two kinds of spiritual life, through the path of know-ledge for the reflective and through that of action for the active. Man does not reach a state of passivity by merely desisting from acts; nor does he attain realisation merely by renunciation. Not even a moment does one remain without action of some kind; for involuntarily is

everyone made to act because of the dispositions of Nature. Surely, perform your duties; doing them is better than not doing; even the carrying on of your physical existence will not be possible if you do not. Apart from action that is dedicated to the Lord, all action in this world becomes bondage; hence, O Arjuna, perform your duty without attachment.

The Lord's Incarnation

Though, I am unborn and imperishable, though I am the Lord of all beings, I, taking My stand on Nature which is

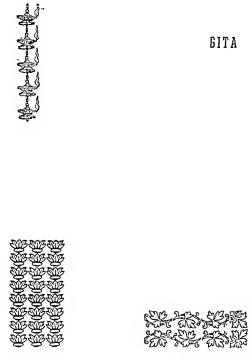


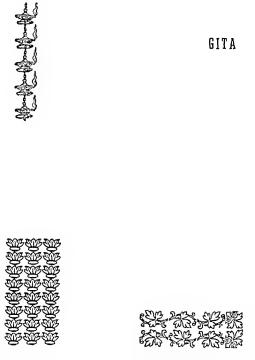


Even if you are the worst among all sinners, all that sin you will cross over on the raft of knowledge. Just as a blazing fire reduces the fuel to ashes, even so, Arjuna, does the fire of knowledge reduce to ashes all actions. There is no purifier here comparable to knowledge; that knowledge, one who has succeeded completely in Yoga attains, by himself, in his Self in course of time. He who has faith, is intent on it and has controlled his senses attains that knowledge; having gained that knowledge, he finds ere long supreme peace.

vii. Sama, The One Common Truth In All In the Brahman endowed with

learning and discipline, in a cow, in an elephant, in a dog and in one who cats dog's meat, the wise see the same (Common Self). Even here have they overcome birth, those whose minds are established in the state of that One Common Truth; the Brahman, the Supreme Being, is indeed that one Com-

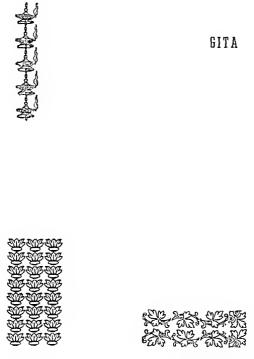




side Me, O Arjuna. On Me is all this strung, like beads on a string.

Arjuna, I am the taste in water, the light in the moon and the sun, the mystic syllable OM in all the Vedas, sound in the ether, manliness in men, the pleasant odour in earth, the brilliance in fire, the life in all beings and penance in the ascetics Ariuna, know Me to be the perennial seed of all beings I am the intellect of the intelligent and the boldness of the bold: in the strong, I am the strength that is free from avarice and attachment; in human beings, I am the desire that is consistent with righteousness, O Arjuna. Things enlightened, passionate or

Things enlightened, passionate or stupid — know all of these to come only from Me; I am not in them, (but) they are in Me; deluded by these things constituted of the three dispositions (enlightenment, passion and stupidity, the Gunas), this whole universe does not realise Me, the Imperishable beyond these (three material constituents). This

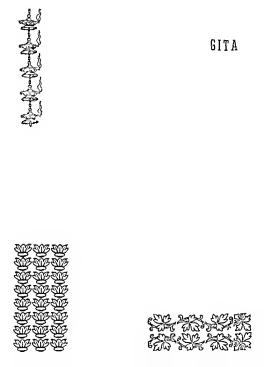


mystic Illusion (Maya) of Mine, made up of three dispositions, is hard to pass; those who take refuge in Me surmount this Illusion

Four kinds of men of virtue seek Me, O Arjuna — the sufferer, the inquisitive, the seeker of material gain and the wise; of these the wise man, always concentrated on Me and solely devoted to Me, is the best; dear am I, to the utmost, to the wise man, and he to Me; all these (four) are no doubt noble, but the wise man I deem to be verily Mine own Self.

At the end of many births, the wise man understands Me, that I, Vasudeva, am everything; he is a Mahatma (Great Soul) who is extremely rare.

Whoever the devotee, and whatever the form of God which he desires to worship with faith, I render firm for each his particular faith itself.

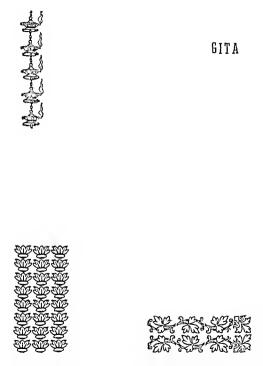


xı The Last Moments

With the thought of whatever object one gives up his body at the end of his life, that he attains, O Arjuna, having been ever engrossed with it, therefore at all times remember Me and fight, with your mind and intellect offered to Me, you shall, without fail, reach Myself He who contemplates that

hoary Sage and Teacher, subtler than the subtle, the Father of all, of imponderable form, that Being beyond darkness which is of the hue of the sun, (he who contemplates) that Being at the time of his death with steady mind and devotion and bringing together by force of Yoga the vital breath to the centre of the brows, — he attains that Supreme Divine Being Uttering OM, which is Brahman in a single syllable, and thinking of Me, he who departs attains the supreme state on leaving his body

The worlds (above), from that of the Creator, involve return to birth, O Arjuna, but having come to Mc, there is no rebirth

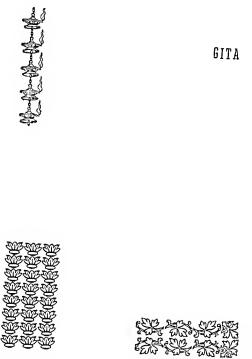


Fire, light, day, the bright fortnight, the six months of the sun's northern course, — those knowers of the Brahman who depart this way attain the Brahman Smoke, night, the dark fortnight, the six months of the sun's southern course, by this way the Yogin reaches the light of the moon and returns These are deemed the two eternal paths of the world, the bright and the dark, by the one, man reaches the state from which there is no return; by the other, he returns again

xii. The Devotee

Those who, without thought of another, think of Me and worship Me, for them ever engrossed in Me, I bear the burden for their welfare

Whosoever offers to Me in devotion a leaf, a flower, a fruit, or water, that offering given in devotion by a pure soul, I take Whatever, O Arjuna, you do, eat, offer, give, whatever austerity you practise. — dedicate that to Me



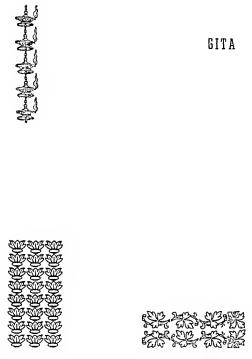
I am the same in all beings; there is none for Me to be hated or loved; however, those who worship Me with devotion are in Me and I in them.

Even he who happens to be very bad in his conduct if he adores Me without resorting to another, he is to be considered a good man; for he has resolved rightly; soon, he becomes virtuous and attains everlasting peace; Arjuna, I swear, a devotee of Mine is never lost.

xiii. Divine Manifestations

There is no end to My divine manifestations, O warrior Arjuna whatever thing is endowed with grandeur, beauty, or energy, know that as born of a spark of My splendour.

But why should you know all this, O Arjuna? By a single particle of Mine, I stand pervading this whole universe.

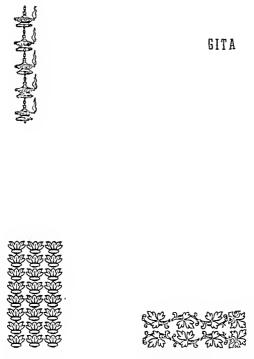


xiv. He Who is Dear to the Lord He who spites not any being, is friendly, compassionate, free from the sense of possession and ego, equanimous

in misery and happiness, forbearing, ever contented, a Yogin, controlled in mind, of firm conviction, with mind and intellect dedicated to Me - that devotee of Mine is dear to Me. He of whom the world is not afraid and who is not afraid of the world, who

is free from exhilaration, wrath, fear or agitation, - he is dear to Me. Expecting nothing, pure, capable, unconcerned, unperturbed, renouncing all undertakings, such a devotee of Mine is dear to Me. He who neither rejoices nor dislikes, neither sorrows nor expects,

renounces the good as well as the bad, that devotee of Mine is dear to Me. Alike to friend and-foe, as well as in honour and humiliation, alike in heat and cold as well as in happiness and misery, free from attachment, alike in blame or praise, silent, content with



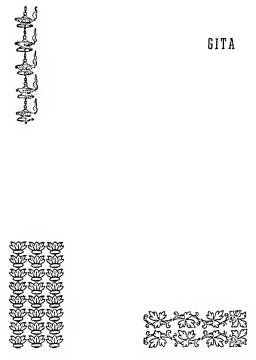
whatever comes, homeless, of steadfast mind — such a devotee of Mine is dear to Me.

They who adore in this righteous way leading to immortality as set forth above and have faith and hold Me as their supreme goal,—those devotees are very dear to Me.

Absence of pride and hypocrisy,

xv. Knowledge and Ignorance

non-violence, forbearance, straightforwardness, waiting upon the teacher. purity, firmness, control of the senses, dispassion towards sense-objects. absence of egoism, insight into birth and death, old age, disease and misery as evil, non-attachment, not being engrossed in son, wife, house and the like, constant equanimity of mind in desirable and undesirable happenings, unswerving devotion to Me without seeking anything else, resorting to solitude, restlessness in a crowd, being ever established in Self-knowledge,



pondering over things conducive to the knowledge of Truth, — this is said to be knowledge; what is different from this is Ignorance.

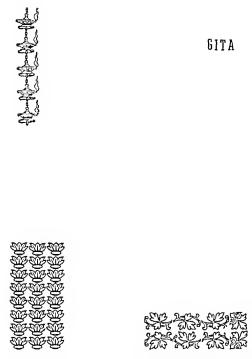
He sees truly who sees the Supreme Lord abiding equally in all beings,

xvi. He Who Sees Truly

imperishable amidst things perishing. Seeing the one Common Truth the Lord, established in everything, he does not harm Self by Self; thereby he attains the supreme goal. He sees truly who sees all acts as done only by Nature, and the Self as non-doer. When he sees the separateness of beings centred in the One and their unfolding as proceeding only from that One, he becomes the Brahman.

xvii. The Three Dispositions (Gunas)

Sattva, Rajas and Tamas are dispositions born of Nature; they bind the imperishable Self in this body, O Arjuna. Of these, being pure and wholesome,

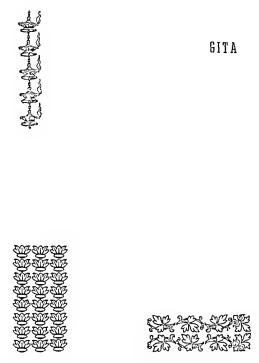


ledge. Know Rajas to be of the form of passion, born of avarice and attachment; Arjuna, Rajas binds the Self by ties of action, Know Tamas as born of nescience and as the deluder of all beings; Arjuna, it binds through negligence, sloth and sleep

Arjuna (sometimes) there is Sattva, overpowering both Rajas and Tamas, (sometimes) Rajas overpowering Sattva and Tamas, and Tamas overpowering Sattva and Tamas, and Tamas overpowering Sattva and Rajas When, in this body.

Sattva is enlightening, and it binds through ties of happiness and know-

Sattva and Rajas When, in this body. there happens illumination in all the faculties and there is knowledge, then one should know that Sattva has been predominant. When Rajas becomes predominant. O Arjuna, there arise avarice, activity, undertaking of acts, restlessness and craving. When Tamas predominates, O Arjuna, there come about obscurity, inactivity, carelessness and delusion



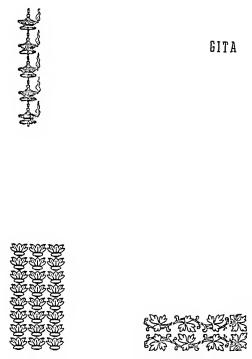
xviii. He Who has Transcended the Three Dispositions (The Guna-atita) When the enlightened man sees no doer beyond the dispositions and realises

the Supreme beyond the dispositions, then he attains My state. Transcending these three dispositions born of the physical body, man becomes liberated from birth and death, old age and

suffering, and attains the Immortal. Whether it is light, passion or delusion, he who does not frown when they come over him nor long for them;

sitting like one indifferent unmoved by the dispositions, he who says, "O, the dispositions are in (mutual) play"! and just remains and moves not; he who delights in the intellect and is equanimous in happiness and misery: established in himself, equal towards a elod of earth, stone and gold, towards the desirable and the undesirable, towards

praise or blame, towards honour or dishonour, towards friend and foe, and has forsaken all worldly undertakings. - he is called one



who has transcended the dispositions (Guna-atita). And he who worships Me with unswerving devotion transcends these three dispositions and qualifies himself for becoming Brahman.

* *
xix. Divine & Demoniac Endowments

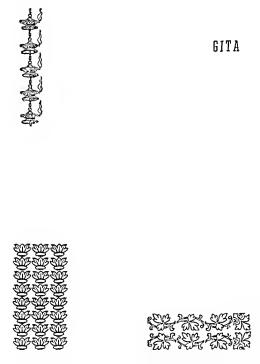
Freedom from fear, purity of mind, a firm stand in Self-knowledge and in the Yogic means thereto, charity, self-control, sacrifice, recital of scriptures, austerity, straightforwardness, non-violence, truth absence of anger, renunciation, quietude, refraining from calumny,

compassion towards all beings, freedom from craving, gentleness, shame at doing wrong, absence of fickleness, power, forgiveness, fortitude, purity, absence of hatred and arrogance, — these come, Arjuna, to one who has been born with the divine endowment

the divine endowment

Hypocrisy, pride, arrogance, wrath, severity, ignorance,—these come to one born with demoniac endowment.

Divine endowment makes for liberation, demoniac, for bondage.



This is the threefold gate to hell leading to the ruin of Self, — lust, anger and avarice; therefore one must abandon this triad.

* * *

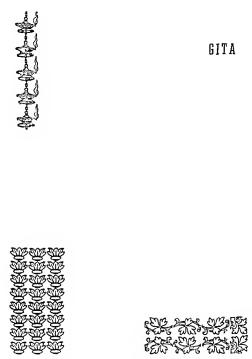
xx. Three Kinds of Faith

The faith of men, engendered by their nature, is of three kinds, the exalted (sattvic), the impetuous (Rajasic) and the stupid (Tamasic), hear of it. The faith of everyone is according to his mind, O Arjuna, Man is made of his faith; what his faith is, that he is.

The exalted worship the gods, the impetuous the Rakshasas (demons) and the Yakshas (demi-gods) and the stupid people, the dead ones and the goblins.

Those people who do penances of

Those people who do penances of utmost severity, not enjoined in scriptures, in vanity and egoism, out of desire, passion and physical force, mortifying thoughtlessly the elements of the body as well as Me, the Dweller within the body, know them as men of demoniac determination.



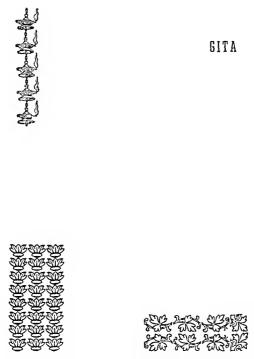
Similarly, the food that people prefer is also of three kinds, as are also sacrifice, penance and the making of gifts; listen to their distinction

Foods which promote longevity, stamina, strength, health, happiness,

cheerfulness, and which are dainty, unctuous, sustaining, and agreeable are dear to the exalted ones Foods which are hitter, sour, salt, very hot, pungent, hard and burning are dear to the passionate and they produce misery, sorrow and disease. The food that is old, devoid of taste, putrid and stale, the leavings of others and unclean is eaten by the stupid

That sacrifice is exalted which is sanctioned by scriptural injunction, is offered by those who expect no fruit and have set their minds on it solely because it is enjoined Know that sacrifice, Arjuna, as born of passion which is performed with intention on fruit and out of vanity Sacrifices performed without

prescribed rites and gift of food; devoid



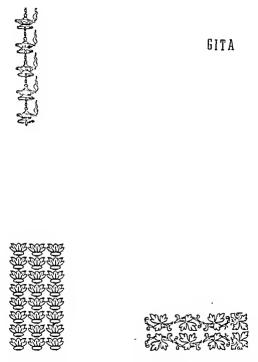
of sacred chants (mantras) and fees, and barren of faith is said to be stupid. Worship of the gods, Brahmans,

teachers and learned men, purity,

straightforwardness, continence, nonviolence. - these are said to be physical austerity. Speech that does not make another shudder, is true, pleasing and benevolent, and the cultivation of one's own scriptural study is said to be verbal austerity. Serenity of mind, goodness, silence, self-control, purity of intention,

- this is said to be mental austerity. That threefold penance, they say, is exalted when it is performed by men with perfect faith, without expecting the fruits and with concentrated mind. That penance which is practised in order to win esteem, honour and admiration, and for vanity's sake is said to be based on passion, fickle and transient in effect. That penance is said to be stupid which is performed out of a

foolish obsession, with self-torture or to annihilate another.



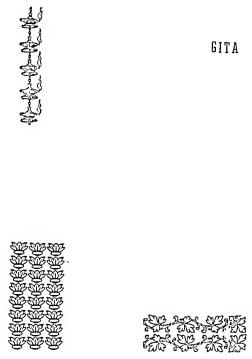
That gift is exalted which is given because it should be given, is given to one who is not a previous benefactor, and is given in proper place and time and to a deserving person That gift which is given as a return for a good turn or in expectation of a fruit and under pressure is the outcome of passion That gift is said to be stupid which is given at an improper time and place and to the undeserving, without due form and in a humiliating manner

The renunciation of the optional acts, the sages consider as (proper) renunciation, and (true) resignation, the wise say, is the relinquishment of the fruits of all acts The act of sacrifice gift

and penance is not to be abandoned, it should be performed, to those of knowledge, sacrifice, gift and penance are

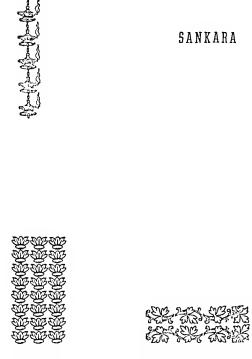
purifying These acts too should, it is My most considered opinion, be per-

xxi. True Renunciation



with all your heart, by His grace, you will get the supreme peace and the eternal abode Have your mind in Me, be My devotee, perform sacrifice for Me, bow to Me, and you shall reach Me, I promise you in truth, for you are dear to me Abandoning all acts, take refuge in Me, alone, I will deliver you from all sins, grieve not

volve by His mystic power, as if on a machine In Him, O Arjuna, take refuge



Saundharyalahari

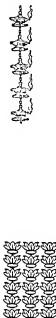
If Siva is united with Sakti, he is able to exert his powers as lord; if not, the god is not able to stir

Hence to you, who must be propitated by Hari, Hara, Viranci and the other (gods)

How can one who has not acquired ment be fit to offer reverence and praise?

For the ignorant you are the island city of the sun, for the mentally stagnant you are a waterfall of streams of nectar (flowing) from bouquets of intelligence

For the poor you are a rosary of wishing-jewels, for those who in the ocean of birth are submerged you are



SANKARA

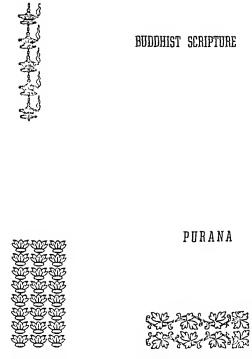


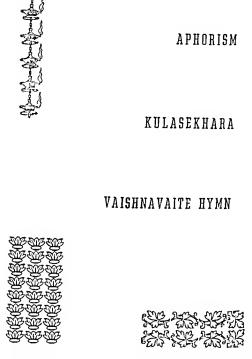


ladyship.



the tusk of that boar (Visnu incarnate) who was the enemy of Mura, your





Subhashita

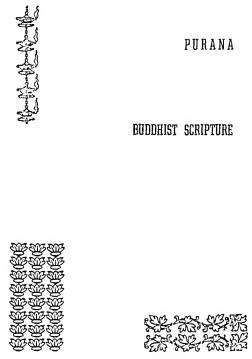
The body is cleansed by water, the mind is purified by truthfulness, the individual soul by learning and austerities, and the intellect by knowledge.

Mukunda Mala

Give me this boon, and only this I crave; I dare not be myself Thy minister; But let me be the very lowliest slave To wait upon Thy humblest worshipper.

Nammalvar

I knocked at the gates of heaven; wonder seized the council of the Gods. And they stood musing, that a lily of the dale should long for the freedom of the stars. But I told them, it is the privilege of the earth-born to aspire, unto the kingdom of heaven.



Bhavishya Purana

A man who has stumbled down has to get up taking support from the same earth Even so the Lord is the only support for one who has offended against Him

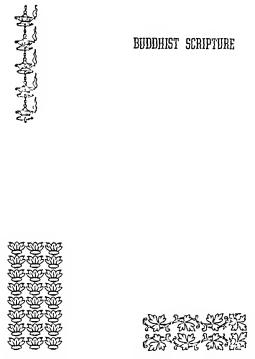
Dhammapada

As from a heap of flowers many fair garlands may be made, so by one living mortal many good deeds should be done

The good man diffuses fragrance in all directions

Even as a solid rock is unshaken by the wind, so do the wise remain unmoved by praise or by blame

Better than a thousand words devoid of meaning is one word charged with meaning through the hearing whereof comes peace



Of him who so wrongs the innocent, the man palpably free from offence, evil comes back on himself like fine dust, that has been thrown against the wind.

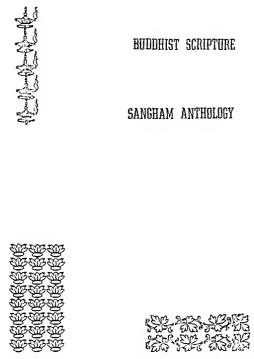
hand, one may handle poison. The unwounded hand is not affected by poison. To him who does no evil is not. Speak not harsh words to any; they

If one has no wound or eut on one's

will be spoken back to you again. Fraught with suffering in angry speech retribution overtakes it.

The ignorant man grows old as grows old the ox; his bulk increases but not his wisdom.

Neither readiness in speech nor a handsome appearance gives grace to a man who is envious, niggardiy, false.

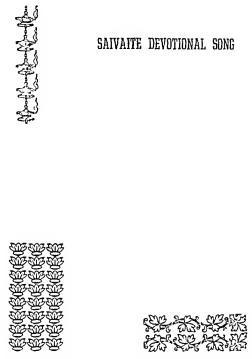


Silence makes not the sage, if a man be foolish and untaught.

He who weighs matters in the balance and makes his choice accordingly — he is the real wise man.

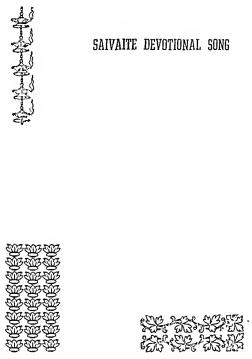
Paripadal

We pray Thee not for gold The gold that gives us wealth: We pray Thee not for wealth The wealth that gives us pleasure: We pray Thee not for pleasure The pleasures we enjoy; We pray and pray Thy Grace The Grace that comes of love: We pray Thee for the love The all embracing love; The love that comes of Righteousness: We pray The Grace to lead us all In the path of Righteousness. Oh God of Kadamba wreath!



Thayumanavar

ENDLESS are the desires; Though the whole of earth they reign, To seas they think extending rule: Those who equal God of wealth In gold and riches, roam to learn The art of making gold and they That lived the longest days, do seek The aid of herbs to live for ever: All these getting sore at heart, Eat and drink and nothing more. Let me rest content with what I have got as gifts from you, Without running hither and thither; Oh all pervading Beatitude Save me from the sea of passions Grant me thought free purest stage.



Appar

No man holds sway o'er us, Nor death nor hell fear we;

No tremblings, griefs of mind, No pains nor cringings see.

Joy, day by day, unchanged Is ours, for we are His,

His ever, who doth reign, Our Sankara, in bliss.

Here to His feet we've come, Feet as plucked flow'rets fair;

See how His ears divine . Ring and white Conch-shell wear.



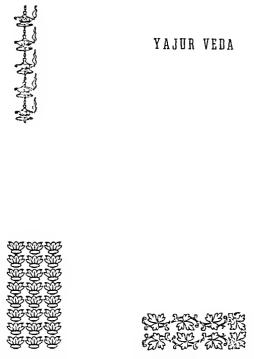


BHAGAVATA PURANA

RIG VEDA







GOOD LIFE

Bar me, O Agni! against evil conduct, make me a sharer in good conduct. I have risen up with life, have risen up with good life,

following the Immortals. NATIONAL PRAYER

O Brahman, may there be born in this kingdom the wise man illustrious for spiritual knowledge;

May there be born the ruling man, heroic, skilful archer, piercing with shafts, mighty warrior; The cow giving plentiful milk, the ox

good at carrying, the swift horse, (and) the highly intellectual woman. May there be born to the sacrificer a

youthful son, willing victory, Best of chariot fighters, worthy of the

assembly. May rain fall as we desire. May our

fruit-bearing plants ripen. May we prosper.